him with the eye. Those who know him thus by the heart
and by meditation become immortal.
"21. "Thou art unborn/[5]—with these words one who
is in terror takes refuge in thee. 0 Rudra, protect me ever
with that auspicious face of thine."

Chapter V.

{c 1. In the Supreme Brahman, unchangeable and
infinite, in whom knowledge and ignorance lie hidden, igno-
rance is the cause of embodied existence, and knowledge of
immortality. But he who regulates knowledge and ignorance
is different from them.
"2. It is the one who superintends every cause, all
forms and all germs, who sustains with knowledge the wise
Kapila, the first born and who saw him born."
" 9. The individual self is to be known as a hundredth
part of the hundred part of the point of a hair, yet is worthy of
obtaining infinitude.
"10. It is neither male nor female nor is it neuter.
It is protected by whatever body it takes.
"II. The individual self is born and grows by the effect
of desire, touch, vision and attachment; and at successive
times and in various places assumes forms according to its
deeds.
"12. The individual soul covers many

forms, gross
and subtle by its *gunas.* By the bodily properties and the
effects of the deeds done by these forms, the connecting soul
itself appears small."

Chapter VI.

"1. Some learned men, deluded, call Nature and others
time, the cause of all. But it is the power of God manifest
in the world by which this Brahma-wheel is being moved.
" 2 Who is conscious, the Maker of time, the Source
of the *gunas* and all-knowing, and by whom all this is always
pervaded. The earth, water, fire, air and ether,—all these
are manifested as work regulated by him."